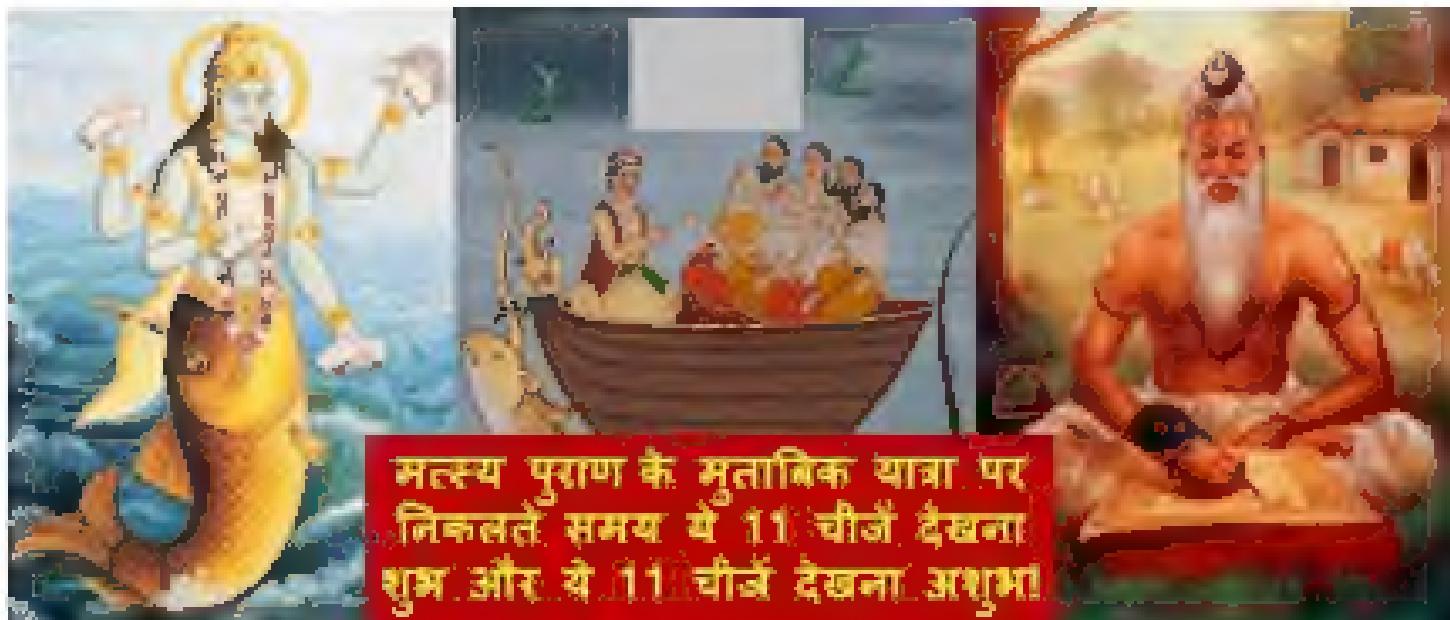


ANSWERING ISKCON

≡ MENU



Purana classification and Matsya Purana verses clarification.

February 19, 2022 by publisher, posted in arguments against iskcon, purana categorisation related arguments

It seems the stupidity of Iskcon knows no bounds, following is what they have stated

"The respective works of Yamunacharya and Ramanuja which quote this passage are Agama-pramANya and vEdArtha-saMgraha. sādGvikoṣu puruṣoṣu
mātātmyamadhibhām harah /"

Now does Vedartha Samgraha even quote this ? This is something to be considered. They also have the following argument.

"Now losers can say padma puran is interpolated but but wait this verse was quoted by sripad Ramanujacharya ji and Yamunacharya ji in 12th century debates along

with the whole host vedantist. And the verse from matsya purana was quoted by Sri pad Ramanujacharya ji and Yamunacharya in vedant sangraha"

So the claim here is that Vedartha Samgraha quotes Padma Purana. Since Sri Ramanuja is in the 12th century he quotes this in his Vedartha Samgraha. Also some Iskconites claim that the verses quoted in Skanda Purana which talk about Tamasaeva of Vaishnava Puranas is later 15th century addition and so on. Now we do not know on what basis they say this, we don't know, maximum they will say no Acharya quoted it before that. We will not go into why this argument does not work. We will simply examine the claim of Iskcon, in order to make a claim they need to show some basis, Iskcon as usual fails to show basis for its claims. 1st thing to be clarified here is that the quotation in the Vedartha Samgraha is from Matsya Purana, not Padma Purana. Also this particular section talks about the Satwika, Rajasika and Tamasic Kalpas. It does not talk about Puranas as such. This problem here is that, Iskconites are desperate to the core, they just heard something, Vedartha Samgraha of Sri Ramanuja has this, they do not bother to give reference or exact verses. Following is what Shri Ramanuja says, please find the screen shot below along with translation.

VEDARTHA-SANGRAHA

103

तत्त्वादीप्यामस्तम्भम् च तस्मै तत्त्वसेवा वेदा त्वानामिति यतः वैष्णवै
क्षेत्री दक्षिः वेष्टपूर्णायात्मानवैष्णवै इत्यर्थः । यत्तीत्यां तत्त्वसेवे—

सत्त्वीकृतः तत्त्वसेवा वेदा त्वानामिति ॥ इति ।

क्षेत्रिकृत्युक्तानाः तत्त्वीकृतौ, चेत्पूर्ण तत्त्वसेवाः, क्षेत्रिकृ तत्त्वसेवा
क्षेत्रिकृ तत्त्वसेवा: इति तत्त्वसेवायप्यत्यन्ता, तत्त्वसेवायमोप्यतां तत्त्वसेवा
मात्सुष्टुप्यपर्यन्तं तत्त्वसेवायप्यत्यन्तं पुराणं तत्त्वसेवायप्यत्यन्तं तत्त्वसेवा
इति च तत्त्वसेवा:

वैष्णवै वेदे तु वैष्णवै त्रुटार्थं वैष्णवै युत्या ।

वैष्णवै वेदे तु वैष्णवै तत्त्वसेवा वेदे ॥ इति ।

तत्त्वसेवा तत्त्वसेवा—

वैष्णवै वेदसेवा तत्त्वसेवा वैष्णवै युत्या ।

वैष्णवै वेदसेवा तत्त्वसेवा वैष्णवै युत्या ॥

तत्त्वसेवा वैष्णवै वेदसेवा तत्त्वसेवा वैष्णवै युत्या ।

तत्त्वसेवा वैष्णवै वेदसेवा तत्त्वसेवा वैष्णवै युत्या ॥

तत्त्वसेवा वैष्णवै वेदसेवा तत्त्वसेवा वैष्णवै युत्या ॥

13. That even the followers of the Vedas, who with a wrong view of things, are to be judged on a footing of equality with the non-Vedic thinkers have been told down by Matush himself. He says, 'The worlds that are non-Vedic and the others that are perverse, are futile, being established in times (XV, 96)'. Only those who have native uncontaminated by rajas and tamas as their innate propensities have a taste for the Vedas and an understanding of the real contents of the Vedas. Māṇḍūkya-ūpādīva accords with this proposition: 'There are four categories—the mixed, the sattvika, the rājasa and the tamasa'. Some epochs of Brāhmaṇa are mixed, some are dominantly sattvika, some are dominantly rājasa and some dominantly tamasa. After this classification of epochs, it is stated that Brāhmaṇa dominated by the predominant quality of each epoch, pronounces the greatness of principles that

Now the 1st question I have to ask is that in what way does this prove that there is a categorisation of Puranas into Satwika, Rajasika and Tamaasika ? There is no classification of Puranas even present in the verses quoted by Shri Ramanujacharya.

2nd question, if the Padma Purana categorisation was present during the time of Shri Ramanujacharya, why did he not quote it in the Vedartha Samgraha itself? I mean the quotation is absent here. In fact in order to prove that Satvatva of Vaishnava related scriptures he takes the help of a Manusmriti quote then the Matsya Purana quote about the various Kalpas. So where is the question of Padma Purana quotes being present during the time of Shri Ramanujacharya? If they are present why did Shri Ramanujacharya not quote them in his Vedartha Samgraha? Does this not show desperation as well as the utter stupidity of Iskconites? Also it is very easy to show that even if the Satwika, Rajasika and Tamasika Kalpas are shown in the Matsya Purana it does not necessarily prove that only Vishnu related scriptures are Satwika, why you may ask, since Bhagavat Gita 18.20, 21 and 22 classifies the Satwika, Rajasika and Tamasika knowledge. We have also shown that both Vaishnava and Shaiva Puranas actually give Satwika knowledge which is Advaita knowledge. There is one more idiotic and moronic argument which Iskcon uses, they use the verse 18.20 to prove that 18.20 means something else, basically the translation of Prabhupada as follows,

Chapter 13, Verse 35

One who sees the Supreme accompanying the individual soul in all bodies and who understands that neither the soul nor the Supreme to ever destroyed, actually sees.

Oct 21 following the 2019-2020 budget which shows this to be only one of many different

English Translation By Swami Adidevananda

13.28 Who sees the supreme ruler dwelling alike in all bodies and never perishing when they perish, he sees indeed.

English Translation by Shri Purohit Swami

13.28 He who can see the Supreme Lord in all beings, the imperishable amidst the perishable, he it is who really sees.

English Translation By By Dr. S. Sankaranarayanan

13.28. Whosoever perceives the Supreme Lord as abiding and as non-perishing in all beings alike, while they perish - he perceives properly.

So does this not prove without a doubt that Isidor's arguments are nonsense?

This is the problem, iskeon comes up with all sorts of claims and we have to keep debunking them. If they said, the Skanda Purana verses quoted by me are not present in Skanda Purana, then when I showed them, they state that this is something later added into it, then they make a claim that Padma Purana verses are quoted by Shri Ramanuja in *Yedarthasamgraha*.

I want people to understand one thing clearly, stop trusting any claim that Iskcon makes, they are not trust worthy in anyway, they can go down to any pathetic extent. The ways of Iskcon include, lying, personalised attacks, spamming, hitting below the belt and so on. This is what Iskcon's methods are all about, and also stop calling Iskconites as Vaishnavas, they are Abrahamic slaves nothing more.

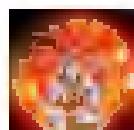
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Untenability of the Sampradaya argument by Iskcon-2

NET POST

Desperation of Vaishnavas to prove that Shankara considered Vishnu Paratparam Part-3

2 THOUGHTS ON "PURANA CLASSIFICATION AND MATSYA PURANA VERSES CLARIFICATION."



विवेकः (vivekah)

February 19, 2022 at 7:48 pm

नमस्तिष्ठवादोमि! 🙏

mahodaya, it's very apparent that how many people at ISKCON are so desperate in disparaging Śivah, they are still not understanding the meaning of gunāḥ. Indeed all the names belongs to rūdrah says Āśvalayana grhya sādhanī, these people never ever understand things properly. At times they are superbly worst than rāmānujāḥ & mādhyavāḥ, 1st they aren't sane, they aren't devotees & next to that these guys do not even know the language. They quote as if they've understood.

पुराणानि विभजनः based on त्रिगुणः is definitely true, but each purānam classifies the set of purāṇāḥ differently. Therefore the statements are to be understood with अधिकारा भेदान् & also it's a relative statement. Hence you cannot claim it absolutely. And also before all these things they've to understand why the classification has been done differently in garuḍa & padma & even before this what is mean by gunāḥ. It's extremely wrong in considering that tamāḥ is ignorance w.r.t पुराणानि विभजनः is concerned, gunāḥ isn't just quality or even material modes of natures, conceptually we'll have to understand the meanings.

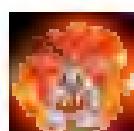
And regarding their wrong quoting, as I have already stated, they don't know the language & they don't understand things properly as they aren't interest in tattvam nor that they are interested in bhaktiḥ, they just have stupid paradigms.

Any sanskriti who knows the language follows Śāṅkarabhaṭṭayam & Śrīdhara-bhaṭṭayam, I'm comfortable with Śrīdhara-bhaṭṭayam of विष्णुपूराणम् & भागवतम्।

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विवेकः (vivekah)

February 19, 2022 at 7:49 pm

many* = few many~

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